

# The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen"—(Christian is my Name but Catholic my Surname).—St. Paclan, 4th Century.

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### FAITH CULTURE.

It may not be inopportune to call our readers attention to the fact that one's faith must be safeguarded and cultivated so as to be able to bring forth good fruit.

Without sowing there is no garnering. Indolence will not cover a field with golden grain. If in the even tide we are to carry home sheaves we must hie ourselves to work while yet there is light. The sun must bathe the ground in life giving light and the rain feed it ere nature begins to fashion with precision and perfection, root and leaf, scent and color. If too dry the flower languishes and perishes; too wet, it rots. So if pride sweeps over the mind, and passion lays waste the heart, faith is exposed to deadly peril. The proud wander in solitude because they wish to be alone, and singular in all things, to be either more noble, or more prudent, or more learned than all others. Unprepared they essay to cope with difficulties. They are self-reliant and imagine they have from themselves what should be attributed to God's bounty. Hence, de Lamennais tells us, in a celebrated page, that God deserts the foolish who rely on themselves. He abandons them to their pride, and then come the falls which astound us. But yesterday a leader showing the way up the heights; and to-day obeying every whim and caprice of pride and toying with phrases which arguments against all the fallen one had championed and loved.

### FAITH'S ENEMY.

When the heart is peopled by the unclean, its love and confidence depart. No longer does it penetrate hell and heaven. It finds a hundred reasons to disbelieve. Its outlook is bounded by the horizon of the flesh. It is the puppet of passion, and out of tune with the hearts which magnify the Lord. True, that the stately cedar falls now and then; and shrubs also cumber the ground, and always in each case owing to a lack either of humility or of purity. Faith, solid and fruitful, is rooted in these virtues.

### FAITH AND THE SCIENTIST.

The great Pasteur, for instance, was always humble. In deciphering the inscriptions written by God in the book of nature he was always a devout son of the Church. His deep research and scientific discovery and original thought were not incompatible with a Catholic life. Objections against religion did not disquiet him. The physical world made him, we may say, touch the supernatural, and above all phenomena he saw the First Cause whence comes all and which he saw in all. Men of this type live happily, and when death approaches, their serenity is but another testimony to the power of faith.

### FAITH AND THE SCIENTIFIC FAKIR.

Some writers blaspheming what they know not, speak contemptuously of the lives of the poor whose toil is sweetened by the hope of heaven. Let us see. The poor man lives in a squalid tenement. From birth to death he wears poverty's shabby livery. To worldly eyes he is wedded to sordidness. He hears those who are heart-weary of injustice inviting him to join the ranks of the army, which regardless of the facts of human nature, is going to re-fashion Society. But, hearkening to his spiritual chiefs, he plods on, treading with bleeding feet the stones of life. Yet happiness is his, and peace above the comprehension of the world abides within him. His heart is responsive to the touch of humility and purity. His faith tells him that God weighs his tears and will recompense him. His faith is based on the same foundations as that of Pasteur. He knows the story of the Cross. He believes truths for which men gave their blood. That men should have persecuted the Church does not astonish him; near by him, in every day life, he sees signs of hatred of his religion, and hatred oftentimes united to impiety and debauchery. And he understands that, since the Church, despite the buffets of men and of the centuries, lives with unimpaired vitality and has been, and is, the altar of every sacrifice and the asylum of every misery. She must be the work of God. Faith opens up to him regions where God manifests His wisdom and power and shows him the value of life.

### FAITH AND THE OBJECTOR.

Objections cannot shake him. But, after all, what have the men of the test-tube and telescope to say about the things which concern us the most. The half-baked Scientist offers theories; the Scientist of unquestioned prowess looks with awe-filled eyes on the world beyond, and declares that the question concerning our origin and destiny, dies without an answer, without even an echo upon the infinite shores of the unknown. And strangely enough we are asked to surrender principles, tested throughout the centuries, and which have blossomed and borne fruit in countless souls, to the vagaries of to-day that will be buried by the vagaries of tomorrow. We should remember, however, that great scientists are not given to the cocksureness and assertive dexterity which characterize the camp-followers and gong-beaters of science. But they trouble not the man of faith. He walks the earth accompanied by the angels of God. He sees them—the blessed spirits who minister to them—who shall receive the inheritance of salvation. When he uplifts his heart to God, he stands on holy ground, for there are angels to bear his prayer heavenwards. However the world may treat him he knows that around him are invisible beings to whose protection and sympathy and counsel he cannot appeal in vain. When the prophet Eliseus' servant feared for his master's safety his eyes were opened and he saw the mountain full of horses, and chariots of fire round about Eliseus. The heavenly messengers grieve, if we may so speak, when we sin, and rejoice when we do penance; they give us advice and protect us from both corporal and spiritual enemies.

### THE RELIGION OF "GETTING ON."

We know that men who are opposed to Christianity do not directly impugn religion or deny the existence of God. They do not wish to affront the susceptibilities of any citizen. Moreover, they have learned that the pipings of those who have no standing in the scientific world are absurd to the many who know that men like Lord Kelvin acknowledge as the result of their researches the existence of a beneficent Creator. Instead of frontal attacks we have flank movements. But the aim is the same—to ignore God and religion as absolutely useless for human progress. Their religion may be summed up in one word—"getting on," though its principles are irrational and subversive of all advancement for the majority of men. They harp on social inequalities and capitalistic iniquity. And with much iteration they insist that the passport to peace and prosperity is the system which busies itself with time, leaving eternity to all who care to have it.

### RECKLESS ASSUMPTIONS.

These writers and spouters, however sincere in their views, are far too generous with reckless assumptions. Christianity does not condemn the world. What it reprobates is the abuse of it—the centering of minds and hearts to the exclusion of God. While it does say that the interests of eternity outweigh those of time, it is not a foe to earthly comfort. She teaches economy and thrift and does good to all men. It is true that many so-called Christians do not heed her, but this is not her fault. That the rich know not zeal of charity and brotherhood, and the poor in great cities are broken on the wheel of labor; that sweat shops exist and are schools of shame and degradation are but proofs of sordid paganism. Christianity has no part in these conditions. The Gospel makes for social reorganization and betterment. If it fails to do this, the cause must be ascribed to the faithlessness of those who profess it. It denounces oppression, even as it guided man from serfdom to economic freedom. A Christian, St. Basil for instance, addresses the unjust rich as follows: "Wretches that ye are how will ye answer the Divine Judge. Ye cover the barrenness of your walls with tapestries but not the nakedness of men with raiment. Ye adorn your houses with soft coverings and despise your brother who is clad in rags. Ye let your grain perish in the barn, but deign not to look at those who have no bread."

Into the cup of sorrow that every man must sup, the Gospel injects the hope of future happiness. But take away from human life the stimulus of religion, forget the soul for the body, eliminate conscience and love, and the world would become the porch of hell.

We should remember that the time is short. . . . It remaineth that they that use this world, as not abusing it, for the fashion of this world passeth away.

### IMPREGNABLE WALL AGAINST VIOLENCE OF GOD'S ENEMIES.

MEMORABLE ENCYCICAL FURNISHES SUBJECT FOR STIRRING ADDRESS OF CATHOLIC FEDERATION.

No more forcible pronouncement on the subject of Catholic Federation has been heard since the inception of the movement than that recently uttered by Most Rev. William H. O'Connell, D. D., Coadjutor Archbishop of Boston at the annual meeting of the Suffolk County (Mass.) Federation.

"From the beginning," said His Grace, "I have felt the most intense interest in the high and progress of the American Federation of Catholic Societies. Every student of public affairs and the rise and progress of great movements realizes that the power which finally stirs public sentiment to action is dual in its character; first, a principle, true, sound and sane; secondly, the numbers behind that principle. As Catholics, we shall receive the inheritance of salvation. When he uplifts his heart to God, he stands on holy ground, for there are angels to bear his prayer heavenwards. However the world may treat him he knows that around him are invisible beings to whose protection and sympathy and counsel he cannot appeal in vain. When the prophet Eliseus' servant feared for his master's safety his eyes were opened and he saw the mountain full of horses, and chariots of fire round about Eliseus. The heavenly messengers grieve, if we may so speak, when we sin, and rejoice when we do penance; they give us advice and protect us from both corporal and spiritual enemies."

"The pursuit of happiness? Here again all depends upon how men accept the term. Is it feasting and rioting? Is it the lust of the eye and the pride of life? If so, what is to become of civilization? Who will deny again that, at least by their actions, some of the population of this great country have accepted this conception of happiness? The shameless records of the divorce courts prove it. The degeneracy, the moral pollution of our great cities give evidence of it. The diminished birth rates, the crowded insane asylums, and hospitals, and poorhouses are all witnesses of it. And it is growing and growing with each succeeding year. Who can deny that paganism is showing its frightful head in a thousand forms all over the land? Who can deny that from the house-tops thousands of voices are calling to the worship of base pleasures with the same formula which destroyed Egypt and Persia, and Greece, and Rome; eat, drink and be merry, for to-morrow we die?"

When fashionable preachers have made of God a myth, a blind force; when by their preaching they only succeed in obscuring the certainty of a future life, who is to blame for the logical sequence in infidelity and belief only in the pleasures of the passing hour?

"Federation, with its million voices raised to protest against Baal, crying out to the doubtful and doubting millions, 'God lives, and true happiness is found only in Him,' must at last be heard. Clear living, honest dealing, voting without bribery and the docile observance of law, in that alone is happiness, the happiness which conscience alone can bring."

"This is the watchword of Federation, and, please God, we shall shout it one day so loud as to drown forever the shrill cry which is to-day leading millions to destruction. Thus in laboring for the common good, which consists in peace, prosperity and true happiness, we are making this land its debtor, with a debt which one day the nation will be glad to acknowledge."

"Let us go back, now, again to the wonderful sentence of the encyclical, which continuing, says: 'And may the union rise like an impregnable wall against the fierce violence of the enemies of God.' Federation, therefore, is likened to a wall which shall be stormed in vain; a wall all the more beautiful as well as powerful because the stones of which it is built are the children of many races—a splendid mosaic of precious stones, the solidity of the German, the brilliancy and genius of the French, the versatility of the Irish, the tenacity of the Pole, the ardor and poetry of sentiment of the Italian, the keenness of the Hungarian and so on with the strength and beauty of other races, all combining their heroic traits and mingled in the alchemy of their American citizenship shall stand as an impregnable wall against the fierce violence of God's enemies."

"Enemies of God! Are there men so rash as to make battle against omnipotence? Is it not insanity to brave the powers in the Infinite? Yes, surely it is insanity. But do we need fools that such insanity exists after hearing the cry of Viviani, who boasts that in France they have put out the lights of heaven? There is no doubting that such men are really insane, but insane men are not merely harmless fools. They are dangerous maniacs—maniacs driven by their insane illusions to use 'fierce violence' against God, Christ and His Church. And against this violence, fierce and dangerous as it is, not only to us, but to all that is sacred and best to the human race, who shall forbid us to build a wall of protection? A wall impregnable because founded upon the solid foundations of the Church which cannot fall; a wall be-

hind which some day I firmly believe all sane men who value whatever is best in human life in this world, and the next will be glad to take refuge. "These are the words of the immortal Leo. Study them as I have studied them, until you realize all the fullness and the greatness of their wisdom. Go back to your homes, to your parishes, to your local organizations, fired with a new zeal to make this gospel of Federation better known and better understood. The Federation is a power for good, the nation's good and God's glory. Leo has prayed for it. Plus nous prays for it, and the prayers of Christ's vicars shall be heard—heard not only in the courts of heaven, but heard throughout the Christian world, and men with willing hearts and docile minds will at last unite for the common good, tied to no political party nor acting as one political party, but resting its power upon chastened and righteous public sentiment for the common good and God's eternal glory."—Church Progress.

There are those who will not allow that miracles occur at this day. There are others, unfortunately a growing number, who are disposed to assert that no miracles have occurred in any period of the world's history. The Catholic Church herself is extremely cautious in declaring miracles. No matter however startling a cure may be the faithful are not permitted to acclaim it a miracle. If it is an answer to prayer, it may be termed an answer; nothing more, and if a cure, simply that and nothing else. That remarkable things are taking place daily, however, appears absolutely incontrovertible—especially remarkable cures. A correspondent writes us that a strange sight was witnessed on the day of the Feast of Our Lady of Mount Carmel, at Melrose Park, Chicago. A woman proceeded along the street five blocks with her tongue in the dust. Why?

Some days before, she had been accidentally shot in the eye. The doctors asserted that she would die in a few hours and apparently she did die for her children bought her funeral clothes and put them upon her. She, however, implored Our Lady of Mount Carmel to save her life for her little children's sake, promising that, if she were spared, she would go in the procession as described, so that the whole Italian world might know that the Blessed Mother had power if appealed to. She awoke healed and fulfilled her promise.

From New York another correspondent writes that there were several striking cures at the Shrine of St. Anne on her feast day, this year, and still another writes: "that he saw a woman cured of a malignant cancer on her face at the same shrine. Speaking of the recent pilgrimage from Central New York to the Shrine of St. Anne de Beaupre, the Utica Daily Press says:

"The most interesting part of the trip was the witnessing of the miracles performed at the shrine. These are daily occurrences, and although the priest themselves hesitate to believe, the witnessing of them is convincing. One Utica lady saw a cripple go up, hobbling with the aid of a cane, leave the cane and walk away cured. A Rochester lady who was a member of the local party, a member of St. Michael's parish, had been suffering since birth with a paralyzed hand. She returned from the shrine to the hotel, went to sleep, and when she awoke she had the use of her hand. A lady from Syracuse was cured of cancer. On the day previous to the arrival of the Uticans a little boy, who is a son of a celebrated New York physician, appeared at the shrine with a maimed foot which his father and other New York physicians pronounced incurable. He left the bandages with a pile of crutches, canes and other articles there and was entirely cured. This boy as well as his father is a Protestant. A man was wheeled up in a cripple's chair. He stepped out of the chair and left it here."

Here is more about the Rochester True Witness of Montreal: "Miss Markel, a resident of Rochester, New York State, was rewarded for her faith in St. Anne when on the feast day of that good saint, Friday of last week, after finishing her novena and ascending the Scala Sancta on her knees, she returned to her boarding house, and after a few hours' rest, awoke, and to her great joy found her hand, the use of which she had been deprived of since her birth, open, and she was at liberty to move her fingers without the slightest difficulty. Overcome by her great emotion, she immediately repaired to the presbytery, with her companions, who had known her from infancy, where she acquainted the Reverend Fathers with the facts."

And here is a series of statements found in the Chicago Daily Tribune of last week.

"Thousands of persons attending devotions of the novena at the shrine of St. Anne in St. Joseph's Church, Kankakee, Illinois, on the festival of the Mother of the Blessed Virgin, Friday last, July 20, saw several people arise and announce that they had been healed of infirmities."

"Miss Mary Pierce, twelve years of age, of Delphi, Ind., said that she had been afflicted with paralysis for four years, during which time she had been unable to walk. She left the Church without support."

"Miss Daisy Lamond, of Kankakee, almost blind for thirty two years, was

able to read without glasses at the close of nine days of prayer.

"George Neary, of Lost Nation, Ia., and Michael McCormick, of Kinman, Ill., both said they had been crippled from childhood. They walked from the Church Friday and said it was the first time they had walked since infancy."

Not miracles? No; perhaps not; but it is strange, most strange, the blind see, the lame walk, the dead rise to life again and Protestants as well as Catholics are cured. With one who doubted long ago many out in the world will exclaim, "Lord I believe, help Thou my unbelief."

CATHOLIC TEACHING AND EX-AMPLE.

In the criminal courts of Great Britain and Ireland it is a custom that the sheriff presents the judge with a pair of white gloves at every session or assize at which there is no crime on the calendar, that is, no case of crime to be presented to the court for trial. This is a very rare occurrence—indeed, it is hardly ever heard of—in Great Britain, but in Ireland it is quite common—an event reported from several parts of the country several times yearly.

During the present year the judges got white gloves in the cities of Cork and Limerick, and in the towns of Carlow and Boyle, and later at the assizes in the first named city, there were only two trivial cases, condition of things which elicited from the judge a noteworthy tribute of praise to the people and a high appreciation of the work of the Catholic clergy and religious orders, to whose teaching, and example he declared it to be entirely due. "Your city," said he, addressing the Cork Grand Jury, "teems with a population of rich and poor and middle-class, and necessarily, in classes of that kind, you must expect to find some evasion of the criminal laws. Here, with the two exceptions, there is nothing of the kind. I cannot think what has led to this extraordinary immunity from crime. I believe myself it is entirely owing to the hard work and honesty and self-denial of those ladies and men who, with a higher idea of the Christian life, devote their lives, by precept and example, to instruct those whom they teach, and amongst whom they live. All credit be to them. They hope for nothing in this world, but I believe they impress upon the persons whom they teach, and upon the consciences of those amongst whom they live, an example that has led to the almost stainless leaves of the Crown book."

Coming from a non-Catholic judge judicially from the bench, this is a weighty testimony as to the value of Catholic teaching, even in a social and temporal connection.—N. Y. Freeman's Journal.

CATHOLIC NOTES.

The first Catholic Church in China was built by the Jesuits in 1602.

About half his estate, which was valued at \$125,000 was left to charity, by the late James P. Rock, of Baltimore. Cardinal Gibbons was given \$6,000.

The missionaries laboring among the blacks of the Upper Niger in Africa have taught their thousands of converts to sing the Gregorian Chant congregationally.

Among the charities to benefit by the will of Isidore Wormser, the New York banker, is the Catholic Orphan asylum of that city, which received \$1,000. Mr. Wormser was a Jew.

Berlin, July 25.—Through the death of Father Erasmus Hering, the world has lost its greatest linguist. The noted scholar died at the Monastery at Landshut, where he had long been one of the monks. He was seventy-nine years old. Father Hering mastered thirty-three modern and ancient languages.

Jewels and state regalia to the value of \$250,000 were stolen recently from Dublin Castle. The jewels were those used in the ceremony of investiture in the Order of St. Patrick, and included the magnificent professional diamonds and the jeweled sword which is also borne in the procession at the investiture.

Announcement of the gift by Peter Larsen of \$25,000 in addition to a previous gift of the same sum, for the construction fund of the new cathedral to be erected in Helena, Mont., was made recently by Bishop Carroll. Mr. Larsen's gift, together with that of Thomas Cruise, of \$25,000, gives Bishop Carroll a fund in his hands at present of \$75,000 with which to start actual construction work.

By the death of Cardinal Domenico Svampa, Archbishop of Bologna, the Church loses one of her most illustrious princes, the House of Savoy one of its most ardent ecclesiastical supporters of United Italy, and his Holiness Pope Pius X, a warm personal friend. He was born at Montegranaro June 13, 1831, and became a Cardinal May 18, 1891.

Rev. John J. Collins, S. J., formerly rector of Fordham University, New York city, has been appointed by the Holy Father Titular Bishop of Antipolis and Vicar Apostolic of Jamaica, W. I. Father Collins will come to the United States for consecration, which will probably take place in St. Francis Xavier's Church, West Sixteenth street, New York city. Rev. Patrick Mulry, who is now collecting for the Catholic institutions of Jamaica ruined by the earthquake, will return to the island after the consecration.